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ABSTRACT

Student activities and a teacher's guide comprise each of the ten lessons of this ethnic studies unit. The unit's goals are to focus on life, ways, and history of the Dakota/Lakota Indian people; include the transition period as well as their past and present; provide activities which are intended to improve the self-concept of students; utilize learn-by-doing activities; provide a variety of activities which will allow students to learn in different ways and at different rates; and provide content and suggested activities for the ethnic-heritage teacher at the intermediate-grade levels. Examples of some lesson titles are Friendship, Courage, Old Age, and Loneliness Dwelt in Our Minds as in the Minds of All People; We Are a nature-Loving People, Or Well-being Depends upon Our Closeness to Our Mother, the Earth; Let Us Tell You How It Was with Us; and Let It Be Known That We Have Just Cause. Activities include selected poetry or prose readings, discussion topics, and exercises. Materials are reproducible as student handouts. (ND)

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Indian Education
DIVISION OF ELEMENTARY AND SECONDARY EDUCATION
Department of Education and Cultural Affairs
Pierre, South Dakota 57501

Thomas C. Todd
State Superintendent
State of South Dakota

"INDIAN ETHNIC HERITAGE STUDIES CURRICULUM DEVELOPMENT PROJECT" - 1974-75

This unit of Indian Cultural Curriculum was initiated, encouraged, and developed under the leadership of Dr. Donald Barnhart, former State Superintendent of Schools of South Dakota.

P R O J E C T S T A F F

ADMINISTRATION:

Josie White Eagle - Coordinator
Naomi Spaulding - Consultant, Coordinator of Materials Development and Implementation
Dr. Phil Vik - Curriculum Consultant
Mr. Terry Pexa - Assistant Superintendent, DESE, Human Resource Management, Overall Project Supervisor

INDIAN ETHNIC HERITAGE ADVISORY COMMITTEE:

Mrs. Evelyn Bergen - State Board of Education
Sister Charles Hudson - Superintendent, Marty Indian School
Mr. Edgar Loudner - Acting Chairman, State Indian Education Advisory Committee

WRITERS:

Mona Bublitz - Teacher Corps, Black Hills State College, Spearfish, South Dakota
Sister Charles Palm - Sisseton, South Dakota
Alan J. Allery - Northern State College, Aberdeen, South Dakota

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ABOUT THE AUTHOR

ALAN J. ALLERY was born and raised on the Turtle Mountain Indian Reservation in North Dakota and is an enrolled member of the Turtle Mountain Chippewa.

Alan graduated in 1970 from Mayville State College with a Bachelor of Science in Education and in 1975 from Northern State College in Aberdeen with a Master of Science in Education.

He taught two years at Lansford Public High School in Lansford, North Dakota. Following this he worked two years as the Reservation Coordinator for the American Indian Curriculum Development Program at Belcourt, North Dakota.

Presently, he and his wife, Margaret, and their two sons and one daughter reside in Aberdeen where he is a Counselor and Coordinator of Minority Programs at Northern State College.

Alan developed the following units for this project and these are:

- (1) Science - In Indian Perspective
- (2) The Indians Speak For Themselves

GOALS OF THE ETHNIC HERITAGE CURRICULUM PROJECT

TO FOCUS ON LIFE, WAYS AND HISTORY OF THE DAKOTA/LAKOTA INDIAN PEOPLE.

TO INCLUDE THE TRANSITION PERIOD AS WELL AS THE PAST AND THE PRESENT IN THE UNITS THAT WILL BE DEVELOPED.

TO PROVIDE ACTIVITIES WHICH ARE INTENDED TO IMPROVE SELF-CONCEPT OF THE STUDENTS.

TO UTILIZE LEARN-BY-DOING ACTIVITIES.

TO PROVIDE A VARIETY OF ACTIVITIES WHICH WILL ALLOW STUDENTS TO LEARN IN DIFFERENT WAYS AND AT DIFFERENT RATES.

TO PROVIDE CONTENT AND SUGGESTED ACTIVITIES FOR THE ETHNIC HERITAGE TEACHER AT THE INTERMEDIATE GRADE LEVEL.

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ACTIVITY BEFORE LESSON 1. Do the following activity:

Print in large letters each line of the following poem on different colors of construction paper. (Example sheets follow in manual.)

Loneliness

Loneliness is the time between yesterday and today.
Loneliness is a sunset without a mountain blue-gray.
Loneliness is a sky where exists no planets or stars.
Loneliness is, most of all, admitting what you really are.

Cut the words apart, then mix them up. Hand them out to the students, then have the students get together in groups according to the color of construction paper their words are on. Then, have them put their words together to make sentences that sound good to them. When they finish, have the groups write their lines on one paper, giving them the title, "Loneliness". Have one student read the result in front of the class.

The purpose of this activity is to get the students to enjoy re-creating a poem while leading into a discussion of its meaning. They should experience the power of the poetic line compared to the isolated word. After learning that the poet is an Indian, they should realize that they can identify with the thoughts of an Indian, as expressed in the poem.

Discussion:

1. What did the word I handed out to you mean when you read it?
2. After getting into your groups, did you find that your word took on a different meaning or value?
3. Is there more than one way of putting your words together in your groups? How did you choose your particular way?
4. What does each line mean separately? (Ask each group to tell about their line.) Which line best tells what you think loneliness is?

5. This poem was written by an Indian. How could you tell that before I told you, or did you think it was just a poem written by anyone?
6. Can you imagine any reasons this Indian might have for feeling lonely? What are some reasons you have for feeling lonely?

From this discussion, go to Lesson 1, which will take the rest of this class period, plus the next class period.

(EXAMPLE SHEET: ON RED CONSTRUCTION PAPER)

LONELINESS

IS

THE

TIME

BETWEEN

YESTERDAY

AND

TODAY.

(EXAMPLE SHEET: ON BLUE CONSTRUCTION PAPER)

LONELINESS

IS

A

SUNSET

WITHOUT

A

MOUNTAIN

BLUE-GRAY.

LESSON 1 - PRE-COLUMBIAN AND MODERN INDIAN POETRY

Objective: To acquaint the students with the emotions they share with Indians, as expressed in the poetry.

As soon as the discussion of the poem and the activity have finished (as presented in the previous introduction) have the students open their literature booklets to the Introduction and read it and the following lesson title pages aloud. Then turn the page to the pre-Columbian poetry and say: "Here are some more poems written by Indians. They were written and sung by the native American people long before Columbus crossed the ocean in 1492. These are translations of the Indian's songs. Read these two poems to yourselves."

When they have finished, conduct the following discussion:

1. When you think of the Indian people living here in America before Columbus' time, how do you picture them? How does the Oglala Sioux of the first poem fit into your picture?
2. Do you know of anyone who might feel the same way as the old warrior? (Ask about a General of World War I or II.)
3. Today there are many more old people living because of advanced medical and health care. How do you think they feel? The same as the old warrior?

Read the poem on friendship.

1. Do you have a best friend? Is this friend loyal to you?
2. Do you think the Indian in the poem would be a loyal friend? Why?
3. Are you a loyal friend? Could you say to a friend all of the things in the poem and mean them?
4. How are the things this Indian considered necessary to his friendship (loyalty, fearlessness, steadfastness) still important to friendships to today?

Look at the next page in your booklets.

The Indian people always felt a kinship or closeness to nature and took names from nature as they saw

them. Can you think of any Indian names that use things of nature in them? (Flying Eagle, Running Bear, Walking Elk, Rain-in-the-Face, Red Cloud, Sitting Bull, etc.)

Read the next two poems.

1. In the first poem, the Sioux compare the death of an eagle to the fleeing of an army. How are they alike? Would the army be a great one or a small one? Why? (Great, because of the comparison to an eagle, the greatest of birds.) Why would this song be encouraging in war?
2. In the "Song of Failure," the Sioux compares himself to a wolf. What kind of animal is the wolf? Could he be comparing the owls to fellow warriors? Why would they hoot at him? Why is this Sioux a failure?
3. The third poem gives the Dakota attitude toward a warrior's death. What is it?

Have a student read aloud the introduction to Sitting Bull's last song.

Say: There are three different thoughts expressed in Sitting Bull's song. Sitting Bull never wanted to live on a reservation and fought to stay free all of his life. He sang this song when his freedom was taken away. How do you think he felt about his life when he sang this song?

INTRODUCTION

The Indian way of life was misunderstood, then almost completely annihilated by the "transplant Americans" who settled in America from Europe. Only in the last few decades has the plight of the Indian people been recognized and a slow process of restitution of sorts begun.

Making the nation aware of the painful disintegration of the Indian heritage, birthright, culture, and human rights may help make future progress toward better Indian-white relationships more certain. Where to begin - with the young people. How to begin - by letting the "Indian people speak for themselves". Their bewilderment, indignation, and painful resignation are apparent in the literature of this unit.

The first few lessons get the student to "think Indian", hopefully to identify with the Indian people as nature lovers and tenants. From there the unit takes the students through the poignant speeches and writings of Sitting Bull, Crazy Horse, and Red Cloud to the affirmation of the modern Indian at Alcatraz.

Much of the success of the unit will depend on the teacher's preparing and conducting of the activities.

Some activities are to be carried out before the lesson begins and are found only in the teacher's manual, not in the student activity booklet. Therefore, advance preparation on the teacher's part is essential. Detailed instructions are included. The discussion questions can be replaced by the teacher's when desired.

INTRODUCTION

THE INDIAN PEOPLE WERE LABELED "SAVAGES" BY THE "TRANSPLANT AMERICANS" WHO FOUND THEM LIVING IN AMERICA. THIS JUDGMENT WAS BASED MOSTLY ON THE WAY THEY LOOKED. IN RECENT TIMES, MODERN MOVIES HAVE REINFORCED THIS IMAGE. TODAY'S INDIAN PEOPLE ARE STILL LIVING IN THE SHADOW THIS LABEL PLACED ON THEIR ANCESTORS.

A GREAT DEAL OF INFORMATION IS AVAILABLE WHICH TELLS ABOUT THE REAL INDIAN WAY OF LIFE-ITS IDEALISM AND DIGNITY. ALL OF THE POEMS, SPEECHES, AND PROSE IN THIS UNIT WERE WRITTEN BY INDIANS. MOST OF THEM WERE WRITTEN BY THE SIOUX PEOPLE OF SOUTH DAKOTA.

LET THIS LITERATURE SPEAK TO YOU AND TELL YOU WHAT THE INDIAN PEOPLE WERE LIKE LONG AGO AND WHAT THEY ARE LIKE TODAY.

1.

FRIENDSHIP, COURAGE, OLD AGE,
LONELINESS DWELT IN OUR
MINDS, AS IN THE MINDS
OF ALL PEOPLE.

PRE-COLUMBIAN POETRY

LESSON #1

THE OLD WARRIOR (OGLALA SIOUX)

MIGHTY, MIGHTY, GREAT IN WAR,

SO WAS I HONORED;

NOW BEHOLD ME, OLD AND WRETCHED!

FRIENDSHIP (OGLALA SIOUX)

FRIEND, WHATEVER HARDSHIPS THREATEN

IF THOU CALL ON ME,

I'LL BEFRIEND THEE;

ALL-ENDURING, FEARLESSLY,

I'LL BEFRIEND THEE.

WAR SONG OF ENCOURAGEMENT (TETON SIOUX)

SOLDIERS,
YOU FLED,
EVEN THE EAGLE DIES.

SONG OF FAILURE (TETON SIOUX)

A WOLF
I CONSIDERED MYSELF,
BUT THE OWLS ARE HOOTING
AND THE NIGHT
! FEAR.

SONG OF THE DEATHLESS VOICE (DAKOTA)

THIS WAS A WARRIOR,
WHO DIED THE DEATH OF A WARRIOR
THERE WAS JOY IN HIS VOICE!

LITERATURE OF THE AMERICAN INDIAN

INTRODUCTION: THE SIOUX, SITTING BULL WAS AN EXTRAORDINARILY CLEVER LEADER WHO MIGHT HAVE CHANGED THE HISTORY OF WESTERN AMERICA HAD HE BEEN ABLE TO SECURE ADEQUATE ARMS FOR HIS WARRIORS. HE WAS MURDERED BY INDIAN POLICE IN THE HIRE OF TRANSPLANT AMERICANS. HIS LAST SONG WAS SUNG AFTER HE HAD SURRENDERED TO THE UNITED STATES AUTHORITIES AFTER THE DEFEAT OF CUSTER. HE SANG THIS SONG IN 1876.

THE LAST SONG OF SITTING BULL, THE TETON SIOUX

A WARRIOR

I HAVE BEEN.

NOW

IT IS ALL OVER.

A HARD TIME

I HAVE.

LESSON 1 - MODERN INDIAN POETRY

There is not enough time during one class period to get in the activities and poem discussions so the poetry lesson extends over two days. This section is for the first day if possible, otherwise put it with the next day's lesson.

To Students:

You have studied some poems sung by Sioux Indians before Columbus' time. Now turn to the fifth page of your booklet, with Archie Washburn's poem on Loneliness. Archie Washburn is a young Navajo living today. Read his thoughts on Loneliness.

1. Remember the poem we just put together in groups on Loneliness? (Have it written on a transparency and show it to them.) Do you notice anything that is the same with the two poems? (Same title, Beginning lines the same.)
2. Which poem on Loneliness compares Loneliness to things and which compares it to times things happened?
3. Which poem compares Loneliness to ideas and which compares it to feelings?
4. Which poem describes Loneliness best as you know it?

Turn to your first activity for Lesson 1 and do it.

After the students have handed their Loneliness poems in, staple them together and put construction paper covers on them. Place this "Loneliness" booklet somewhere in the room where the students may read it if desired.

Section #2 of Lesson 1 - (To be done the second day)

Say: "You have been studying Loneliness and writing about Loneliness. The poem on page six of your literature booklets draws a picture of one person's Loneliness. The poem has no title, but it was written by Minerva Allen, a young Assiniboine Indian woman."

Have a student read the poem aloud.

Discussion:

1. Who is alone, weary, tired in the poem?
2. What words or phrases tell you that she's Indian, not white? How does she tell you that she's Indian, not white?
3. Can you tell from the poem what kind of life she led? (Hardworking, lines 4-8)
4. One phrase within the poem tells the way the Indians told the passing of time. What is it? (Many moons and suns have passed.)
5. Lines 9 and 10 say she is lonely because her friends have gone away, then at the end it says she is "set aside to wait to meet old friends again." Where will she meet her friends?
6. Does this poem paint a picture of someone crying, living, waiting, or mourning?
7. Do you know any old people who have led hardworking lives, outlived their friends, and only wait to die?

Look at Activity #2 on the first page of your activity booklets. Here are magazines, newspapers, greeting cards, etc. for you to use in making a collage.

(The teacher will have to have all of the materials for the collage listed above ready beforehand. Also a posterboard, glue, marker, pens, scissors, etc.)

ACTIVITY #1 ON POETRY:

Everyone experiences things in different ways. You have seen how two Indians think and feel about loneliness. Take out a sheet of paper and write your own loneliness poem telling what loneliness is to you. You may use the same style as the two writers studies, beginning each line with the word "loneliness". When you finish, hand the poems in to your teacher.

ACTIVITY #2 ON POETRY:

Make a collage of loneliness. Collect pictures, headlines, numbers, sayings, and anything which you think could represent loneliness. Glue or paste all of these items on a large poster board.

LONELINESS

BY ARCHIE WASHBURN, A NAVAJO

LONELINESS IS LIKE A DARK CLOUD DRIFTING
OVERHEAD.

LONELINESS WAS WHEN I WAS LEFT ALONE AT
HOME WITH MY LITTLE BROTHERS.

LONELINESS WAS WHEN I HEARD MY
AUNT DIE IN AN ACCIDENT.

LONELINESS IS WHEN YOU'RE ALONE IN A
DARK ROOM WITH NO HUMAN SOUL.

LONELINESS IS WHEN YOU'RE NOT CARED FOR
WHEN YOU WERE A SMALL CHILD.

LONELINESS NEVER FADED AWAY WHEN YOU'RE
IN A MOVED MOTION.

THE FOLLOWING UNTITLED POEM DRAWS A PICTURE OF ONE PERSON'S LONELINESS. IT WAS WRITTEN BY MINERVA
ALLEN, A YOUNG ASSINIBOINE INDIAN WOMAN.

SHE IS ALONE.

WRINKLED AND GRAY.

ALONE WITH CLEAR MEMORIES.

HARD WORK SHOWS ITS REFLECTION ON HER. TIRED
WORN FEET AND HANDS. HOLES IN HER TEETH WHERE
SINOW WAS PULLED. EYES DIMMED SO LIGHT & DARK
HAVE NO MEANING. HANDS TIRED & WORN FROM TANNING HIDES
AND BUFFALO ROBES. SHE'S TOO WEARY TO THINK AND HOPE.

LONELINESS SHE HAS, FOR LONG TIME FRIENDS
WHO HAVE GONE AWAY. MANY MOONS & SUNS HAVE PASSED;
TIME HAS NO MEANING, BUT LIFE KEEPS MARCHING ON.

OLD SONGS. SWELL OF PIPE SMOKE.

DRY MEAT COOKING BRINGS THE PAST BACK CLEAR

SET ASIDE TO WAIT

TO MEET OLD FRIENDS AGAIN.

LESSON 2 - TEACHER'S GUIDE

Purpose: To continue and strengthen the process of getting the students to "think Indian".

Objective: Students will understand and identify with the Indian's feelings toward nature.

This lesson gives insight into the Indian's strong kinship with nature. The format of these next few lessons lends itself to oral interpretation by class members. Select good readers to tape the speeches ahead of class, with a narrator reading the introductions. Involve as many students as possible and try to get the students to read in the spirit of the writer, possibly by reading to them the "Introduction" from Touch the Earth. The other students can follow the tape by reading along in their booklets.

Have a picture of pollution of the earth to show after the lesson is read.

Play Chief Luther Standing Bear's statement on the tape and say:

"Can you imagine anyone thinking of the ground as a mothering power? When you think of a mother, what sorts of things do you picture her doing for her children? How was the ground like a mother to the Indians? (provided food, shelter, clothing, etc.) Do people still feel that strongly about the ground?"

"In your studies about nature, have you studied differences among the many kinds of plants and animals? What are some of these differences? How and when do you think these divisions came about? Do you ever notice any differences in things of nature by using your senses - seeing, tasting, hearing, touching, smelling?"

"Listen to the next statement on the tape and see if you have shared any of the observations made by Ocuté, a Teton Sioux."

Play tape of statement. After the statement of Ocuté, prepare to take the students outside for a short while. While they are outside, encourage them to take off their shoes (if possible) and to sit on the ground.

Then have them find two things which are very similar and study them with their senses to discover differences. Take them inside when they have finished to do activities.

Have them do the Activity Sheet on Lesson 2.

ACTIVITY #1 ON NATURE:

People can often be divided into two groups, those who do and those who don't. Let's divide people into those who do like to be outside, walking barefoot, sitting on the ground, sleeping in a tent, talking to animals and those who don't: They'd rather be inside a house, sitting in chairs, wearing shoes, afraid of animals. Decide which group you belong to, giving the reasons you belong to that group.

ACTIVITY #2 ON NATURE:

While outside, you studied two things which were similar but not identical. Now test your memory. How were they similar? How different? In the blanks below, write "D" if the objects were different in that regard, "S" if they were the same, and leave it blank if you couldn't observe that aspect.

___ shape

___ size

___ color

___ weight

___ texture

___ length

___ width

___ age

___ sound

___ taste

___ disposition

___ intelligence

Now study two classmates. Mark how they are similar or different.

size

disposition

race

intelligence

nationality

color (hair)

weight

age

height

clothing

Who has greater observation powers, you or Okute? _____

2.

WE ARE A NATURE-LOVING PEOPLE.
OUR WELL-BEING DEPENDS UPON OUR
CLOSENESS TO OUR MOTHER, THE EARTH.

-21-

"INTRODUCTION: THE SPIRIT OF THE EARTH"

TAKEN FROM TOUCH THE EARTH, COMPILED BY T.C. Mc LUHAN

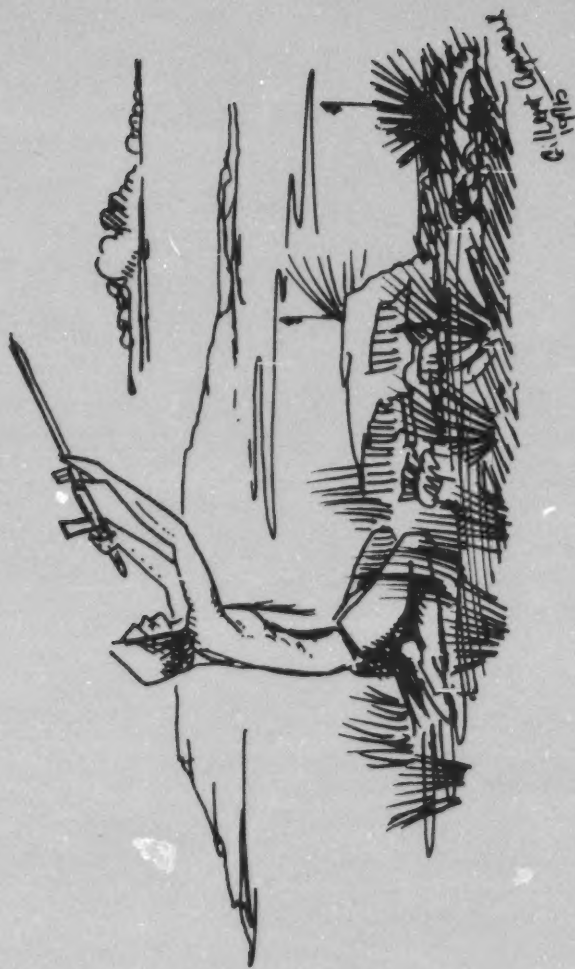
"THE PAIN OF THE INDIAN, AS HE EXPERIENCED THE DEATH OF HIS WAY OF LIFE, HAS NOT BEEN FULLY UNDERSTOOD BY THE WHITE MAN, AND PERHAPS NEVER WILL. WHEN BLACK ELK, A HOLY MAN OF THE OGLALA SIOUX, SPEAKS OF "THE BEAUTY AND STRANGENESS OF THE EARTH," HE SPEAKS OF REVERENCE FOR THE EVERYDAY ENVIRONMENT THAT WAS INTEGRALLY INTERWOVEN WITH INDIAN LIFE. WHEN THE WILD HERDS WERE KILLED AND THE SACRED LANDS OF THEIR ANCESTORS OVER-RUN. THEN AT LEAST ONE FORM OF THE WILL AND SPIRIT OF THE INDIAN NATIONS Dwindled AND DIED. WHO THE INDIANS WERE, COULD NOT WITHOUT SERIOUS LOSS BE SEPARATED FROM WHERE AND HOW THEY LIVED."

INTRODUCTION: BORN IN 1868, CHIEF LUTHER STANDING BEAR SPENT HIS EARLY YEARS ON THE PLAINS OF NEBRASKA AND SOUTH DAKOTA. AT THE AGE OF 11, HE WAS ONE OF THE FIRST STUDENTS TO ENROLL AT THE INDIAN SCHOOL AT CARLISLE, PENNSYLVANIA, WHICH WAS ESTABLISHED IN 1879. AFTER FOUR YEARS AT THE SCHOOL, HE BECAME A TEACHER AND TAUGHT AT THE ROSEBUD RESERVATION IN SOUTH DAKOTA. HE JOINED BUFFALO BILL'S WILD WEST SHOW AS AN INTERPRETER IN 1898 AND SPENT HIS LATER YEARS LECTURING AND WRITING.

INTRODUCTION: OKUTE, OR SHOOTER, AN OLD TETON SIOUX, IN SPEAKING IN 1911 ABOUT HIS HOLY BELIEFS EXPLAINS THAT HIS PEOPLE BELIEVED IN A MYSTERIOUS POWER WHOSE GREATEST MANIFESTATION WAS NATURE.

OKUTE: FROM MY BOYHOOD I HAVE OBSERVED LEAVES, TREES, AND GRASS, AND I HAVE NEVER FOUND TWO ALIKE. THEY MAY HAVE A GENERAL LIKENESS, BUT ON EXAMINATION I HAVE FOUND THAT THEY DIFFER SLIGHTLY. PLANTS ARE OF DIFFERENT FAMILIES. . . . IT IS THE SAME WITH ANIMALS. . . . IT IS THE SAME WITH HUMAN BEINGS; THERE IS SOME PLACE WHICH IS BEST ADAPTED TO EACH. THE SEEDS OF THE PLANTS ARE BLOWN ABOUT BY THE WIND UNTIL THEY REACH THE PLACE WHERE THEY WILL GROW BEST--WHERE THE ACTION OF THE SUN AND THE PRESENCE OF MOISTURE ARE MOST FAVORABLE TO THEM, AND THERE THEY TAKE ROOT AND GROW. ALL LIVING CREATURES AND ALL PLANTS ARE A BENEFIT TO SOMETHING. CERTAIN ANIMALS FULFILL THEIR PURPOSE BY DEFINITE ACTS. THE CROWS, BUZZARDS AND FLIES ARE SOMEWHAT SIMILAR IN THEIR USE, AND EVEN THE SNAKES HAVE A PURPOSE IN BEING. IN THE EARLY DAYS THE ANIMALS PROBABLY ROAMED OVER A VERY WIDE COUNTRY UNTIL THEY FOUND A PROPER PLACE.

THE OLD LAKOTA WAS WISE. HE KNEW THAT MAN'S HEART AWAY FROM NATURE BECOMES HARD; HE KNEW THAT LACK OF RESPECT FOR GROWING, LIVING THINGS SOON LED TO LACK OF RESPECT FOR HUMANS, TOO. SO HE KEPT HIS YOUTH CLOSE TO ITS SOFTENING INFLUENCE.



IN HIS STATEMENT, CHIEF STANDING BEAR SPEAKS OF THE LAKOTA, WHICH IS THE TRIBAL NAME OF THE WESTERN BANDS OF PLAINS PEOPLE NOW KNOWN AS THE SIOUX (THE EASTERN BANDS CALL THEMSELVES THE DAKOTAS). LAKOTA TENDS TO BE USED INTERCHANGEABLY WITH DAKOTA.

CHIEF LUTHER STANDING BEAR

THE LAKOTA WAS A TRUE NATURIST--A LOVER OF NATURE. HE LOVED THE EARTH AND ALL THINGS OF THE EARTH, THE ATTACHMENT GROWING WITH AGE. THE OLD PEOPLE CAME LITERALLY TO LOVE THE SOIL AND THEY SAT OR RECLINED ON THE GROUND WITH A FEELING OF BEING CLOSE TO A MOTHERING POWER. IT WAS GOOD FOR THE SKIN TO TOUCH THE EARTH AND THE OLD PEOPLE LIKED TO REMOVE THEIR MOCCASINS AND WALK WITH BARE FEET ON THE SACRED EARTH. THEIR TIPIS WERE BUILT UPON THE EARTH AND THEIR ALTARS WERE MADE OF EARTH. THE BIRDS THAT FLEW IN THE AIR CAME TO REST UPON THE EARTH AND IT WAS THE FINAL ABIDING PLACE OF ALL THINGS THAT LIVED AND GREW. THE SOIL WAS SOOTHING, STRENGTHENING, CLEANSING, AND HEALING.

THAT IS WHY THE OLD INDIAN STILL SITS UPON THE EARTH INSTEAD OF PROPPING HIMSELF UP AND AWAY FROM ITS LIFE-GIVING FORCES. FOR HIM, TO SIT OR LIE UPON THE GROUND IS TO BE ABLE TO THINK MORE DEEPLY AND TO FEEL MORE KEENLY; HE CAN SEE MORE CLEARLY INTO THE MYSTERIES OF LIFE AND COME CLOSER IN KINSHIP TO OTHER LIVES ABOUT HIM. . . .

KINSHIP WITH ALL CREATURES OF THE EARTH, SKY AND WATER WAS A REAL AND ACTIVE PRINCIPLE. FOR THE ANIMAL AND BIRD WORLD THERE EXISTED A BROTHERLY FEELING THAT KEPT THE LAKOTA SAFE AMONG THEM AND SO CLOSE DID SOME OF THE LAKOTAS COME TO THEIR FEATHERED AND FURRED FRIENDS THAT IN TRUE BROTHERHOOD THEY SPOKE A COMMON TONGUE.

AN ANIMAL DEPENDS A GREAT DEAL ON THE NATURAL CONDITIONS AROUND IT. IF THE BUFFALO WERE HERE TODAY, I THINK IT WOULD BE DIFFERENT BECAUSE ALL THE NATURAL CONDITIONS HAVE CHANGED; BUFFALO WERE FREE TO ROAM. IT IS THE SAME WITH THE INDIANS; THEY HAVE LESS FREEDOM AND THEY FALL AN EASY PREY TO DISEASE. IN THE OLD DAYS THEY WERE RUGGED AND HEALTHY, AND DRANK PURE WATER AND ATE THE MEAT OF THE BUFFALO.



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INTRODUCTION: ADDRESSING THE GOVERNMENT COMMISSIONERS AT WARNER'S HOT SPRINGS AT THE TURN OF THE CENTURY,

CECILIO BLACKTOOTH SPEAKS ABOUT WHY HER PEOPLE WOULD NOT SURRENDER THEIR LAND.

CECILIO BLACKTOOTH:

WE THANK YOU FOR COMING HERE TO TALK TO US IN A WAY WE CAN UNDERSTAND. IT IS THE FIRST TIME ANYONE HAS DONE SO. YOU ASK US TO THINK WHAT PLACE WE LIKE NEXT BEST TO THIS PLACE, WHERE WE ALWAYS LIVED. YOU SEE THE GRAVEYARD OUT THERE? THERE ARE OUR FATHERS AND OUR GRANDFATHERS. YOU SEE THAT EAGLE-NEST MOUNTAIN AND THAT RABBIT-HOLE MOUNTAIN? WHEN GOD MADE THEM, HE GAVE US THIS PLACE. WE HAVE ALWAYS BEEN HERE. WE DO NOT CARE FOR ANY OTHER PLACE....WE HAVE ALWAYS LIVED HERE. WE WOULD RATHER DIE HERE. OUR FATHERS DID. WE CANNOT LEAVE THEM. OUR CHILDREN WERE BORN HERE--HOW CAN WE GO AWAY? IF YOU GIVE US THE BEST PLACE IN THE WORLD, IT IS NOT SO GOOD FOR US AS THIS.....THIS IS OUR HOME....WE CANNOT LIVE ANYWHERE ELSE. WE WERE BORN HERE AND OUR FATHERS ARE BURIED HERE....WE WANT THIS PLACE AND NOT ANY OTHER...

LESSON 3 - TEACHER'S GUIDE

Purpose: To get the student to accept the Indian attitude toward the white man's relationship with nature.

Objective: The students will understand why the Indians did not respect the white man's attitudes toward nature.

Have pictures of pollution to show the students.

The dichotomy between the Indian's appreciation and respect of nature and the white man's "conquering of a wilderness" attitude is taught in this lesson. Begin the lesson by saying:

"When was the last time you used something which came from nature? Did you express any appreciation for it? Were you able to replace it?"

The Indian people's relationship with nature has always been special, as you studied in the last lesson. Not everyone shared or understood this closeness. In lesson 3 we will learn what the Indian people thought of people who couldn't live in harmony with nature."

Play tape of Chief Luther Standing Bear's first statement while the students read along. Stop the tape at the end and say:

"Chief Luther Standing Bear is comparing the White Man to a tree. Is this a tree that knows how to take root and flourish? Has the white man ever been able to feel as close to nature as the Indian was? Does this make the White Man a foreigner and alien to the land? Re-read the last sentence. Will there ever be other men who will be sons of the earth?"

Listen to what a California Indian woman says of the White Man's misuse of the earth. (Play Wintu Woman's tape.) Have pictures ready, and say:

"The Wintu Indian woman emphasizes something about the Indian way of life. What is it? (They respected

nature and didn't misuse it.) What picture does she paint of the white man? (A picture of a race that hurts the earth, that doesn't pay attention to the earth's needs.) Look at these pictures. What attitude is expressed toward nature in them?

Chief Luther Standing Bear makes another statement about the white man's attitude toward nature and the Indian people.

Play the tape.

What do you think of when you hear the word "wilderness"? Would the Indian people have considered this a wilderness?

In his first statement in this lesson, Chief Standing Bear says the white man "still hates the man who questioned his path across the continent." Then he later says the white man "with brutal frenzy heaped injustices upon us and the families we loved." Can you think of any reasons he might feel this way?

Open your Activity Booklets to Lesson 3's activities. Write Activity 2 on a separate sheet of paper.

LESSON 3 - ACTIVITIES

ACTIVITY #1

The following is a list of animals the Indian often came in contact with during his lifetime. In the blanks before the name of the animal write "P" if you've seen the animal within a pen of some sort, "F" if you've seen the animal roving free, or "N" if you've never seen one.

____ raccoon

____ weasel

____ beaver

____ rabbit

____ deer

____ skunk

____ bear

____ porcupine

____ buffalo

____ opossum

____ coyote

____ chipmunk

____ fox

____ squirrel

____ moose

____ eagle

____ elk

____ prairie dog

____ turkey

____ owl

ACTIVITY #2

In Lesson Two's statement, you learned that the Indian people felt such a brotherhood for animals that they often spoke to them in a common tongue. Imagine that you are a young Indian traveling through a wooded area alone and you meet some of the animals listed above. What would you say? Write a short conversation between you and the animals you meet.

3.

MOTHER EARTH HAS BEEN GOOD TO US
AND WE HAVE RESPECTED HER AND
HER ANIMALS, STREAMS, PLAINS. ONLY THE
WHITE MAN HATES NATURE AND FEARS
AND DESTROYS IT.

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TOUCH THE EARTH

NARRATOR: THIS STATEMENT COMES FROM CHIEF LUTHER STANDING BEAR'S AUTOBIOGRAPHY
PUBLISHED IN 1933.

CHIEF LUTHER STANDING BEAR:

THE WHITE MAN DOES NOT UNDERSTAND THE INDIAN FOR THE REASON THAT HE DOES
NOT UNDERSTAND AMERICA. HE IS TOO FAR REMOVED FROM ITS FORMATIVE PROCESSES. THE
ROOTS OF THE TREE OF HIS LIFE HAVE NOT YET GRASPED THE ROCK AND SOIL. . . . THE
MAN FROM EUROPE IS STILL A FOREIGNER AND AN ALIEN. AND HE STILL HATES THE MAN WHO
QUESTIONED HIS PATH ACROSS THE CONTINENT. BUT IN THE INDIAN, THE SPIRIT OF THE LAND
IS STILL VESTED; IT WILL BE UNTIL OTHER MEN ARE ABLE TO DIVIDE AND MEET ITS RHYTHM.

INTRODUCTION: IN THE FOLLOWING PASSAGE, AN OLD HOLY WINTU WOMAN (OF CALIFORNIA) SPEAKS SADLY ABOUT THE NEEDLESS DESTRUCTION OF THE LAND IN WHICH SHE LIVED - A PLACE WHERE GOLD MINING AND PARTICULARLY HYDRAULIC MINING HAD TORN UP THE EARTH.

INDIAN WOMAN

THE WHITE PEOPLE NEVER CARED FOR LAND OR DEER OR BEAR. WHEN WE INDIANS KILL MEAT, WE EAT IT ALL UP. WHEN WE DIG ROOTS WE MAKE LITTLE HOLES. WHEN WE BUILT HOUSES, WE MAKE LITTLE HOLES. WHEN WE BURN GRASS FOR GRASSHOPPERS, WE DON'T RUIN THINGS. WE SHAKE DOWN ACORNS AND PINENUTS. WE DON'T CHOP DOWN THE TREES. WE ONLY USE DEAD WOOD. BUT THE WHITE PEOPLE PLOW UP THE GROUND, PULL DOWN THE TREES, KILL EVERYTHING.

THE TREE SAYS, "DON'T. I AM SORE. DON'T HURT ME." BUT THEY CHOP IT DOWN AND CUT IT UP. THE SPIRIT OF THE LAND HATES THEM. THE INDIANS NEVER HURT ANYTHING, BUT THE WHITE PEOPLE DESTROY ALL. THEY BLAST ROCKS AND SCATTER THEM ON THE GROUND.

THE ROCK SAYS, "DON'T. YOU ARE HURTING ME." BUT THE
WHITE PEOPLE PAY NO ATTENTION. WHEN THE INDIANS USE
ROCKS, THEY TAKE LITTLE ROUND ONES FOR THEIR COOKING.....
HOW CAN THE SPIRIT OF THE EARTH LIKE THE WHITE MAN?.....
EVERYWHERE THE WHITE MAN HAS TOUCHED IT, IT IS SORE.

CHIEF LUTHER STANDING BEAR:

WE DID NOT THINK OF THE GREAT OPEN PLAINS, THE BEAUTIFUL ROLLING HILLS, AND WINDING STREAMS WITH TANGLED GROWTH AS "WILD." ONLY TO THE WHITE MAN WAS NATURE A "WILDERNESS" AND ONLY TO HIM WAS THE LAND "INFESTED" WITH "WILD" ANIMALS AND "SAVAGE" PEOPLE. TO US IT WAS TAME. EARTH WAS BOUNTIFUL AND WE WERE SURROUNDED WITH THE BLESSINGS OF THE GREAT MYSTERY. NOT UNTIL THE HAIRY MAN FROM THE EAST CAME AND WITH BRUTAL FRENZY HEAPED INJUSTICES UPON US AND THE FAMILIES WE LOVED WAS IT "WILD" FOR US. WHEN THE VERY ANIMALS OF THE FOREST BEGAN FLEEING FROM HIS APPROACH, THEN IT WAS THAT FOR US THE "WILD WEST" BEGAN.

— CHIEF LUTHER STANDING BEAR
OF THE OGLALA BAND OF SIOUX

LESSON 4 TEACHER'S GUIDE

This lesson begins with an activity before the lesson. It is found only in this manual, not in the activity booklets. It will most likely take a whole class period so this lesson is planned for two days.

Purpose: To let the students experience a feeling of having something valuable (land) then losing it.

Objective: The students will understand why the Indians in Lesson 4 speak out for the land.

Pre-Lesson Activity: (Probably one class period)

Tell the class that you are going to conduct an activity in which you act as a sort of "Great Leader."

Select three or four students (Group X) to be your followers. Let the other students (Group Z) select a leader and spokesman from among them. Then tell them that you are going to bargain between the groups with the desks, which represent land, and the textbooks, which represent beads and money. Tell Group Z, the large group, that they have all of the land (desks) and you have all of the money and beads (textbooks). Tell them that they must make transactions with your group, and during each transaction they must also give you a member of their group. Then leave the room with your group and enter saying something to the effect that you are a civilized people desiring to stay and live peacefully with the inhabitants of the room, but you will need some land to settle on. Ask if they will trade some desks for textbooks.

Conduct transactions until your group is much larger than the other. Then tell them:

"Since we outnumber you by so many members, I will now be your Great Leader, over your former leader. We must have most of the desks since our group is so large. You may have three desks and you may keep three textbooks. The rest we must take back to use in existing on the desks (land)."

Then move the three desks away from the others along with a few group members and their textbooks. Get

together with your group and discuss what you should do with the smaller group, whom you now control. Bring up questions on whether you should allow them to keep any desks or textbooks. Also ask what rights should be given to the other group.

Tell the other (now smaller Group Z) group that they may make suggestions for the rights that they want and so forth. Let your group members decide whether to use their suggestions, etc. Conclude the activity as soon as both groups realize how powerless Group Z has become.

Ask the students:

1. Which seemed more desirable to you to have, desks (land) or textbooks (beads and money)?
2. When we first began, which group seemed better to be in? Why? Did you change your mind as the trading progressed?
3. During the trading did you feel that Group Z was treated fairly? Were you treated fairly as individuals?
4. Those of you who started in Group Z and ended in Group X, did you value the desks at first, then the textbooks later? Those of you who stayed with Group Z, did you wish you had more textbooks or desks in the end?

Tomorrow we will study about the Indians and the land.

Next Day - Part II of Lesson 4

Open your literature booklets to lesson 4, which explains the Indian's feelings for the land and their attitude toward giving it up.

Play tape of first statement.

This chief has a strong attitude toward the difference between the value of land and the value of money.

What is it?

Did the Indian people believe they owned the land? (NO) Then, why did they feel so strongly about giving

it up? (Because they believed God had given it to them to live on.)

Play tape of second statement.

Sitting Bull repeats the Blackfoot Chief's attitude toward selling the land. What type of feelings for the land, rivers and forests does he express in the rest of his statement? Why does he think the Indian is somewhat like the oak tree?

Play tape of third statement.

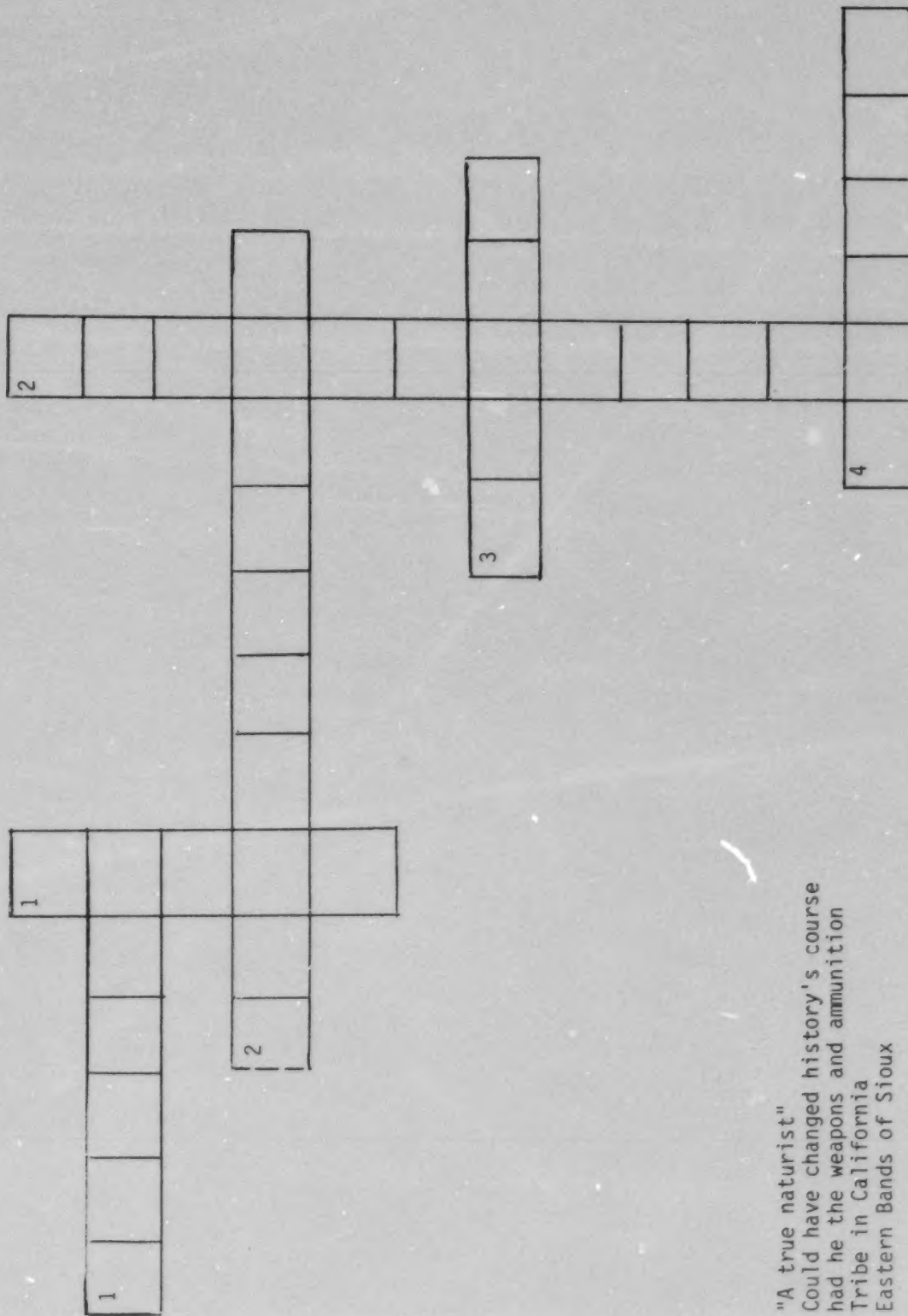
Here again the Indian people try to explain their feelings for the land on which they live. What makes Cecilio Blacktooth feel so strongly about the land? How does she tell the Government commissioners? In a nice way? Would you let her people stay on their land? Why or why not?

Open your booklets to the Activity for Lesson 4.

LESSON 4 - ACTIVITY

Have you ever had something you considered very special which you lost or had taken away from you? Write and tell about this experience, telling how you felt about it.

LESSON 4



ACROSS:

1. "A true naturalist"
2. Could have changed history's course had he the weapons and ammunition
3. Tribe in California
4. Eastern Bands of Sioux

DOWN:

1. Mothering power
2. Worked in Buffalo Bill's Wild West Show

41.

THE GREAT SPIRIT HAS GIVEN US
THESE LANDS. WE HAVE
ALWAYS LIVED HERE. DO NOT
ASK US FOR THE LAND.

-42-

INTRODUCTION: A CHIEF OF ONE OF THE PRINCIPAL BANDS OF THE NORTHERN BLACKFEET, UPON BEING ASKED TO SIGN ONE OF THE FIRST LAND TREATIES RESPONDS WITH A REJECTION OF THE MONEY VALUES OF THE WHITE MAN.

CHIEF OF BLACKFEET:

OUR LAND IS MORE VALUABLE THAN YOUR MONEY. IT WILL LAST FOREVER. IT WILL NOT EVEN PERISH BY THE FLAMES OF FIRE. AS LONG AS THE SUN SHINES AND THE WATERS FLOW, THIS LAND WILL BE HERE TO GIVE LIFE TO MEN AND ANIMALS. WE CANNOT SELL THE LIVES OF MEN AND ANIMALS; THEREFORE WE CANNOT SELL THIS LAND. IT WAS PUT HERE FOR US BY THE GREAT SPIRIT AND WE CANNOT SELL IT BECAUSE IT DOES NOT BELONG TO US. YOU CAN COUNT YOUR MONEY AND BURN IT WITHIN THE NOD OF A BUFFALO'S HEAD, BUT ONLY THE GREAT SPIRIT CAN COUNT THE GRAINS OF SAND AND THE BLADES OF GRASS OF THESE PLAINS. AS A PRESENT TO YOU, WE WILL GIVE YOU ANYTHING WE HAVE THAT YOU CAN TAKE WITH YOU; BUT THE LAND, NEVER.

TATANKA YOTANKA, OR

SITTING BULL, SIOUX WARRIOR:

I WISH ALL TO KNOW THAT I DO NOT PROPOSE TO SELL ANY PART OF MY COUNTRY, NOR WILL I HAVE THE WHITES CUTTING OUR TIMBER ALONG THE RIVERS, MORE ESPECIALLY OUR OAKS. I AM PARTICULARLY FOND OF THE LITTLE GROVE OF OAK TREES. I LOVE TO LOOK AT THEM, BECAUSE THEY ENDURE THE WINTRY STORM AND THE SUMMER'S HEAT, AND — NOT UNLIKE OURSELVES — SEEM TO FLOURISH BY THEM.

LESSON 5 - TEACHER'S GUIDE

Purpose: To let the students know of the betrayal felt by the Indian people at the hands of the white man.

Objective: The students should feel, understand why the Indian people felt it necessary to fight for the land.

Play the tape of Sitting Bull's speech and the introduction to it.

Say: In the introduction we learn of Sitting Bull's being on the warpath from 1869 to 1876. Turn back to the introduction to Sitting Bull's Last Song at the end of Lesson 1. What statement is made about his ability as a war chief? In the introduction we just listened to, what reasons were given for his being on the warpath?

What qualities do the first two paragraphs of his speech portray? Is it a great warrior to you? Why or why not? What are some of his opinions of the white people?

Is the breaking of a treaty as mentioned in the introduction and the last paragraph of the speech a very serious offense? Would you call his last statement vicious?

Play the tape of Red Cloud's statement and its introduction.

Say: Once more we learn of the breaking of a treaty by the white people. What was the treaty? How did they break it? In his speech Red Cloud tells why the Indian people signed the treaty in the first place. What was it? How do you feel about the breaking of treaties by the white people? How would you react in this situation?

Open your activity booklets to the Activity for Lesson 5.

LESSON 5 - ACTIVITY BOOKLET

ACTIVITY #1 ON LAND:

Draw an outline of the United States (you may leave Alaska and Hawaii off). Decide how much land the white people should have to live on and mark it with slanting lines (///). Then decide how much land the Indian people should have to live on and mark it with dots (...).

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ACTIVITY #2 ON LAND:

Tell why you divided the land the way you did in the first activity.

5.

THE WHITE MAN DOES NOT KEEP
HIS WORD. WE MUST DEAL WITH
HIM IN WARS, NOT TREATIES.

47-

TOUCH THE EARTH

INTRODUCTION:

TATANKA YOTANKA, OR SITTING BULL, SIOUX WARRIOR, TRIBAL LEADER OF THE HUNKPAPA TETON DIVISION AND IN LATER LIFE A SACRED "DREAMER," WAS ON THE WARPATH ALMOST CONTINUOUSLY FROM 1869 TO 1876. WHITE SETTLERS WERE POURING INTO THE LAND, AND EVEN MORE DISASTROUSLY FOR THE INDIANS, GOLD HAD BEEN DISCOVERED IN THE BLACK HILLS COUNTRY. FOLLOWING THIS DISCOVERY, THE GOVERNMENT IN 1875 ORDERED THE SIOUX TO LEAVE THEIR POWDER RIVER HUNTING GROUNDS, LAND WHICH HAD BEEN GUARANTEED TO THEM IN THE TREATY OF 1868. THE WAR OF 1876 WAS FOUGHT TO ENFORCE THE GOVERNMENT'S ORDER. AT A POWDER RIVER COUNCIL IN 1877, SITTING BULL EXPRESSED HIS GREAT LOVE FOR HIS NATIVE SOIL. HE USED TO SAY (THAT) HEALTHY FEET CAN HEAR THE VERY HEART OF HOLY EARTH UP ALWAYS BEFORE DAWN, HE LIKED TO BATHE HIS BARE FEET, WALKING ABOUT IN THE MORNING DEW." (-A BIOGRAPHER OF SITTING BULL)

SITTING BULL:

BEHOLD, MY BROTHERS, THE SPRING HAS COME; THE EARTH HAS RECEIVED THE EMBRACE OF THE SUN AND WE SHALL SOON SEE THE RESULTS OF THAT LOVE!

EVERY SEED IS AWAKENED AND SO HAS ALL ANIMAL LIFE. IT IS THROUGH THIS MYSTERIOUS POWER THAT WE, TOO, HAVE OUR BEING AND WE THEREFORE YIELD TO OUR NEIGHBORS, EVEN OUR ANIMAL NEIGHBORS, THE SAME RIGHT AS OURSELVES, TO INHABIT THIS LAND.

YET, HEAR ME, PEOPLE, WE HAVE NOW TO DEAL WITH ANOTHER RACE - SMALL AND FEEBLE WHEN OUR FATHERS FIRST MET THEM, BUT NOW, GREAT AND OVERBEARING. STRANGELY ENOUGH THEY HAVE A MIND TO TILL THE SOIL AND THE LOVE OF POSSESSION IS A DISEASE WITH THEM. THESE PEOPLE HAVE MADE MANY RULES THAT THE RICH MAY BREAK, BUT THE POOR MAY NOT. THEY TAKE TITHES FROM THE POOR AND WEAK TO SUPPORT THE RICH WHO RULE. THEY CLAIM THIS MOTHER OF OURS, THE EARTH, FOR THEIR OWN AND FENCE THEIR NEIGHBORS AWAY; THEY DEFACE HER WITH THEIR BUILDINGS AND THEIR REFUSE. THAT NATION IS LIKE A SPRING FRESHET THAT OVERRUNS ITS BANKS AND DESTROYS ALL WHO ARE IN ITS PATH.

WE CANNOT DWELL SIDE BY SIDE. ONLY SEVEN YEARS AGO WE MADE A TREATY BY WHICH WE WERE ASSURED THAT THE BUFFALO COUNTRY SHOULD BE LEFT TO US FOREVER. NOW THEY THREATEN TO TAKE THAT FROM US. MY BROTHERS, SHALL WE SUBMIT OR SHALL WE SAY TO THEM: "FIRST KILL ME BEFORE YOU TAKE POSSESSION OF MY FATHERLAND. . ."

INTRODUCTION: MAHIPIUA LUTA, OR RED CLOUD, A PRINCIPAL CHIEF OF THE OGLALA SIOUX, WAS BORN AT THE FORK OF THE PLATTE RIVER, NEBRASKA, IN 1822. THROUGHOUT HIS LIFE HE FOUGHT EVERY ATTEMPT OF THE WHITES TO DRIVE A ROAD THROUGH POWDER RIVER COUNTRY TO THE GOLD REGIONS OF MONTANA. A TREATY IN 1851 GAVE THE WHITES THE RIGHT TO PASS THROUGH INDIAN TERRITORY. THEY PROCEEDED TO DISREGARD THE TREATY BY BUILDING FORTS AND ATTEMPTING TO OPEN ROADS. IN 1866, AT A COUNCIL AT FORT LARAMIE, WYOMING, RED CLOUD REPEATED HIS REFUSAL TO ENDANGER THE HUNTING GROUNDS OF HIS PEOPLE, AND ANGERED BY THE LACK OF GOOD FAITH OF THE WHITES, DEFIANTLY ADDRESSED HIS PEOPLE.

RED CLOUD:

HEAR YE, DAKOTAS! WHEN THE GREAT FATHER AT WASHINGTON SENT US HIS CHIEF SOLDIER (MAJOR GENERAL WILLIAM S. HARNEY) TO ASK FOR A PATH THROUGH OUR HUNTING GROUNDS, A WAY FOR HIS IRON ROAD TO THE MOUNTAINS AND THE WESTERN SEA, WE WERE TOLD THAT THEY WISHED MERELY TO PASS THROUGH OUR COUNTRY, NOT TO TARRY AMONG US, BUT TO SEEK GOLD IN THE FAR WEST. OUR OLD CHIEFS THOUGHT TO SHOW

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THEIR FRIENDSHIP AND GOOD WILL, WHEN THEY ALLOWED THIS DANGEROUS SNAKE IN OUR MIDST....

YET BEFORE THE ASHES OF THE COUNCIL FIRE ARE COLD, THE GREAT FATHER IS BUILDING HIS FORTS AMONG US.
YOU HAVE HEARD THE WOUND OF THE WHITE SOLDIER'S AXE UPON THE LITTLE PINEY. HIS PRESENCE HERE IS AN INSULT
AND A THREAT. IT IS AN INSULT TO THE SPIRITS OF OUR ANCESTORS. ARE WE THEN TO GIVE UP THEIR SACRED
GRAVES TO BE PLOWED FOR CORN? DAKOTAS, I AM FOR WAR!

LESSON 6 - TEACHER'S GUIDE

Purpose: This lesson shows how two great Sioux chiefs retained their dignity even while they lost their lands, rights, and lives.

Objective: The students should admire the eloquence and dignity of Sitting Bull and Crazy Horse.

Tell the students that you are going to listen to the speeches of two great Sioux Chiefs. The first one, Sitting Bull's, was spoken while he was in exile in Canada. Review his speech and its introduction from

Lesson 5. Play the introduction and speech from Lesson 6. Ask them:

1. What are some descriptive words that paint a good picture of Sitting Bull?
2. Can you compare Sitting Bull with any leaders of modern times?
3. Would Sitting Bull have made a good president? Why or why not?

Play the tape of the Crazy Horse speech and introduction. Ask them:

1. What sort of things did Crazy Horse tell about the Indian opinion of life on a reservation?
2. What's Crazy Horse's version of the killing of Custer and his men?
3. Did the white soldiers act honorably with Crazy Horse?
4. After hearing Crazy Horse's speech and Major Lemly's report do you feel sad for the way this Chief died? Why?

Open your activity booklets to Lesson 6.

LESSON 6 - ACTIVITY BOOKLET

ACTIVITY #1 (OPTIONAL):

Look up Lieutenant Calley and his acts during the Viet Nam War and compare them to the treatment of the Indians by some whites.

ACTIVITY #2

Re-read Sitting Bull's Last Song from Lesson 1. In what ways does it sound sad? Does he sound as sad as Crazy Horse? Now write a last song of only three short sentences, which you would like to sum up your life.

6.

Now YOU HAVE OUR LANDS. LEAVE US TO LIVE AND DIE
WITH DIGNITY.

55

TOUCH THE EARTH

INTRODUCTION: SITTING BULL CONSISTENTLY REFUSED TO SUBMIT TO RESERVATION LIFE. " GOD MADE ME AN INDIAN," HE WOULD SAY, "BUT NOT A RESERVATION INDIAN." AFTER THE BATTLE ON LITTLE BIGHORN IN 1876, SITTING BULL FLED TO CANADA WHERE HE WAS ALLOWED TO LIVE IN PEACE. THE CIRCUMSTANCE OF A "RENEGADE" AMERICAN INDIAN BEING TREATED WELL IN CANADA WAS A CONSTANT SOURCE OF EMBARRASSMENT TO THE AMERICAN GOVERNMENT. FINALLY, AN AMERICAN COMMISSION LED BY GENERAL ALFRED TERRY CAME TO CANADA TO ENTREAT SITTING BULL AND HIS SMALL BAND OF SIOUX TO RETURN TO THE UNITED STATES AND AGENCY LIFE. SITTING BULL REPLIED TO GENERAL TERRY'S REQUEST BY FIRST REVIEWING ALL HIS TRIBE'S EXPERIENCES WITH THE GREAT WHITE FATHER, REMINDING HIM OF THE INNUMERABLE BROKEN TREATIES AND PROMISES, AND THEN HE CONTINUED:

SITTING BULL:

FOR 64 YEARS YOU HAVE PERSECUTED MY PEOPLE. I ASK YOU WHAT WE HAVE DONE TO CAUSE US TO DEPART FROM OUR OWN COUNTRY? I WILL TELL YOU. WE HAD NO PLACE TO GO, SO WE TOOK REFUGE HERE.

IT WAS ON THIS SIDE OF THE BOUNDARY I FIRST LEARNED TO SHOOT AND BE A MAN. FOR THAT REASON I HAVE COME BACK. I WAS KEPT EVEN ON THE MOVE UNTIL I WAS COMPELLED TO FORSAKE MY OWN LANDS AND COME HERE. I WAS RAISED CLOSE TO, AND TODAY SHAKE HANDS WITH, THESE PEOPLE. (HE STRIDES TOWARD CANADIAN COMMISSIONER MACLEOD AND SUPERINTENDENT WALSH, SHAKES HANDS WITH THEM, THEN TURNS TO THE AMERICAN COMMISSIONERS.)

THAT IS THE WAY I CAME TO KNOW THESE PEOPLE, AND THAT IS THE WAY I PROPOSE TO LIVE. WE DID NOT GIVE YOU OUR COUNTRY, YOU TOOK IT FROM US. LOOK HOW I STAND WITH THESE PEOPLE (POINTING TO THE CANADIAN NORTH WEST MOUNTED POLICE). LOOK AT ME. YOU THINK I AM A FOOL, BUT YOU ARE A GREATER FOOL THAN I AM. THIS HOUSE, THE HOME OF THE ENGLISH, IS A MEDICINE HOUSE (THE ABODE OF TRUTH) AND YOU COME HERE TO TELL US LIES. WE DO NOT WANT TO HEAR THEM. NOW I HAVE SAID ENOUGH. YOU CAN GO BACK. SAY NO MORE. TAKE YOUR LIES WITH YOU. I WILL STAY WITH THESE PEOPLE. THE COUNTRY WE CAME FROM BELONGED TO US; YOU TOOK IT FROM US; WE WILL LIVE HERE.

INTRODUCTION: CRAZY HORSE OF THE SIOUX INSISTED HE COULD NOT BE KILLED BY A BULLET. HE OBVIOUSLY BELIEVED HE COULD NOT, FOR HE WAS INDIFFERENT, EVEN CAVALIER, ABOUT GUNFIRE. OTHERS SHARED HIS BELIEF. AFRAID HE MIGHT BE PLANNING AN UPRISING, THOSE WHO FEARED HIM MOST SENT FORTY-THREE POLICEMEN TO ARREST HIM. ONE RAN A BAYONET INTO HIS STOMACH. A FEW HOURS LATER, HE DIED. OF HIS SURRENDER, CHIEF LUTHER STANDING BEAR MAINTAINS THAT CRAZY HORSE "FORESAW WHAT WOULD HAPPEN." "IT MEANT SUBMISSION TO A PEOPLE WHOM HE DID NOT CONSIDER HIS EQUAL; IT MEANT THE DOOM OF HIS RACE. CRAZY HORSE FEARED NO MAN AND WHEN HE DID SURRENDER, IT WAS NOT BECAUSE HE DESIRED IT FOR HIMSELF, BUT BECAUSE HIS PEOPLE WERE TIRED OF WARFARE."

IN THE VERSION OF HIS DEATH BY MAJOR H.R. LEMLY, WHO HAD BEEN STATIONED AT CAMP ROBINSON, CRAZY HORSE DEFENDED HIS CHARACTER AS HE WAS DYING.

CRAZY HORSE: I WAS NOT HOSTILE TO THE WHITE MAN. OCCASIONALLY MY YOUNG MEN WOULD ATTACK A PARTY OF THE CROWS OR ARICKAREES, AND TAKE THEIR PONIES, BUT JUST AS OFTEN, THEY DID IT IN RETURN.

WE HAD BUFFALO FOR FOOD, AND THEIR HIDES FOR CLOTHING, AND WE PREFERRED THE CHASE TO A LIFE OF IDLENESS ON THE RESERVATIONS, WHERE WE WERE DRIVEN AGAINST OUR WILL. AT TIMES WE DID NOT GET ENOUGH TO EAT, AND WE WERE NOT ALLOWED TO LEAVE THE RESERVATION TO HUNT.

WE PREFERRED OUR OWN WAY OF LIVING. WE WERE NO EXPENSE TO THE GOVERNMENT. ALL WE WANTED WAS PEACE AND TO BE LEFT ALONE. BUT THE GRAY FOX (GENERAL CROOK) CAME OUT IN THE SNOW AND BITTER COLD, AND DESTROYED MY VILLAGE. ALL OF US WOULD HAVE PERISHED OF EXPOSURE AND HUNGER HAD WE NOT RECAPTURED OUR PONIES.

THEN LONG HAIR (CUSTER) CAME IN THE SAME WAY. THEY SAY WE MASSACRED HIM, BUT HE WOULD HAVE MASSACRED US HAD WE NOT DEFENDED OURSELVES AND FOUGHT TO THE DEATH. OUR FIRST IMPULSE WAS TO ESCAPE WITH OUR SQUAWS AND PAPOOSES, BUT WE WERE SO HEMMED IN THAT WE HAD TO FIGHT

AGAIN THE GRAY FOX SENT SOLDIERS TO SURROUND ME AND MY VILLAGE; BUT I WAS TIRED OF FIGHTING. ALL I WANTED WAS TO BE LEFT ALONE, SO I ANTICIPATED THEIR COMING AND MARCHED ALL NIGHT TO SPOTTED TAIL AGENCY WHILE THE TROOPS WERE APPROACHING THE SITE OF MY CAMP. TOUCH-THE-CLOUDS KNOWS HOW I SETTLED AT SPOTTED TAIL AGENCY, IN PEACE. THE AGENT TOLD ME I MUST FIRST TALK WITH THE

BIG WHITE CHIEF OF THE BLACK HILLS. UNDER HIS CARE I CAME HERE UNARMED, BUT INSTEAD OF TALKING, THEY TRIED TO CONFIN ME, AND WHEN I MADE AN EFFORT TO ESCAPE, A SOLDIER RAN HIS BAYONET INTO ME.

I HAVE SPOKEN.

EPILOGUE: THEN, WROTE MAJOR LEMLY, "IN A WEAK AND TREMULOUS VOICE, HE BROKE INTO THE WEIRD AND NOW FAMOUS DEATH SONG OF THE SIOUX. INSTANTLY THERE WERE TWO ANSWERING CALLS FROM BEYOND THE LINE OF PICKETS, AND BIG BAT TOLD ME THEY WERE FROM CRAZY HORSE'S OLD FATHER AND MOTHER, WHO BEGGED TO SEE THEIR DYING SON. I HAD NO AUTHORITY TO ADMIT THEM, AND RESISTED THEIR APPEAL, PITEOUS AS IT WAS, UNTIL CRAZY HORSE FELL BACK AND DIED."

LESSON 7 - TEACHER'S GUIDE

Purpose: To give the students an Indian's view of Indian rights and the way the Indians were treated.

Objective: The students will understand how some feelings and attitudes toward the white man were created during the Indian's first years as a conquered people.

Red Cloud's speech is quite long and the discussion is detailed so the teacher will have to decide whether this lesson will require two days. A good place for dividing the lesson is after the discussion, before the activities.

Play the tape of the Introduction and Red Cloud's speech.

Discussion:

1. In the first two paragraphs, Red Cloud addressed the white people and God in two different ways. What are they? (as brothers and friends, and as God Almighty and the Great Spirit).
2. He acknowledges some differences between the Indians and whites. What are they? (Indian - red skins, poor, few, ignorant, eat wild food) (white - white, clothed, many, wise, eat tame food)
3. What labels on his people does he deny and how? (traders and thieves, etc.)
4. Red Cloud tells of the breaking of a treaty and other injustices by non-Indians to the Indians. What are some of the injustices?
5. Look at the paragraph beginning "Look at me. . ." How would you react upon listening to Red Cloud in person?
6. When Red Cloud speaks about the traders how does he speak?
7. In the next paragraph Red Cloud says he is "a little offended" because of the drowning of his messengers to the president. How is this an understatement?
8. The last two paragraphs tell what Red Cloud wants. Do you think the way he asked antagonized his listeners? Why or why not?

Open your Activity booklets to Lesson 7.

LESSON 7 - ACTIVITY BOOKLET

ACTIVITY #1

You have just studied the words of a great Sioux Chief, Red Cloud. The New York Times, that famous American newspaper, gave the story front-page coverage the next day. Its account included the following statement:

"His earnest manner, his impassioned gestures, the eloquence of his hands, and the magnetism which he evidently exercises over his audience, produces a vast effect on the dense throng which listened to him yesterday. 'You have children, and so have we. We want to rear our children well, and ask you help us in doing so.' It seems to us that this is not an unreasonable request even though it does come from a 'savage'."

In the space below, you be the editor. Write a couple of paragraphs telling your impressions of Red Cloud's speech. Use quotes from the speech to tell why you feel that way about his speech.

LESSON 7 - ACTIVITY BOOKLET

ACTIVITY #2

In Lessons two, three, and four, you studied ways in which the Indian people considered their way of life superior to the white man's. What does Red Cloud indicate that he considers as their way of life? _____

What phrases are boastful or full of pride? _____

What phrases are humble? _____

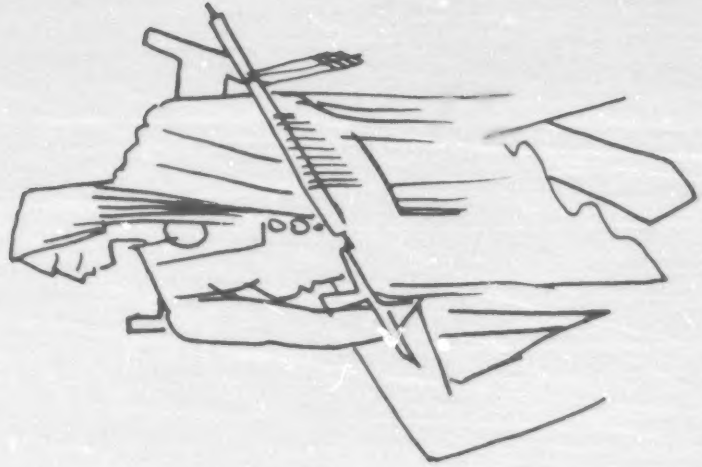
Compare this speech of Red Cloud's with the one in Lesson five. How are they different? _____

Why do you think they are different? _____

In this next exercise, imagine that you are an Indian Chief sent on a mission to a people who have taken your lands, killed your messengers, broken treaties, and lied about what you were signing. Instead of being humble, write a speech to those wrongdoers showing your indignation in the spirit of Red Cloud's speech in Lesson five.

7.

LET US TELL YOU HOW IT WAS WITH US.



NARRATOR: ON JUNE 16, 1870, RED CLOUD OF THE TETON SIOUX WAS THE GUEST OF HONOR AT A COOPER UNION RECEPTION IN NEW YORK. AT THAT TIME, HE ADDRESSED THOSE WHO HAD COME TO HONOR THE WAR LEADER WHO HAD COMMANDED THE SIOUX AT THE FETTERMAN MASSACRE IN 1866 AND THE WAGON BOX FIGHT IN 1867 BEFORE MAKING THE TRIP TO WASHINGTON IN 1870 THAT WAS CALLED "RED CLOUD'S PEACE CRUSADE"

BECAUSE HE HAD BURIED THE WAR HATCHET FOREVER.

RED CLOUD:

MY BRETHREN AND MY FRIENDS WHO ARE HERE BEFORE ME THIS DAY, GOD ALMIGHTY HAS MADE US ALL, AND HE IS HERE TO BLESS WHAT I HAVE TO SAY TO YOU TODAY. THE GOOD SPIRIT MADE US BOTH. HE GAVE YOU LANDS AND HE GAVE US LANDS; HE GAVE US THESE LANDS; YOU CAME IN HERE, AND WE RESPECTED YOU AS BROTHERS. GOD ALMIGHTY MADE YOU BUT MADE YOU ALL WHITE AND CLOTHED YOU; WHEN HE MADE US HE MADE US WITH RED SKINS AND POOR; NOW YOU HAVE COME.

WHEN YOU FIRST CAME WE WERE VERY MANY, AND YOU WERE FEW; NOW YOU ARE MANY, AND WE ARE GETTING VERY FEW, AND WE ARE POOR. YOU DO NOT KNOW WHO APPEARS BEFORE YOU TODAY TO SPEAK. I AM A REPRESENTATIVE OF THE ORIGINAL AMERICAN RACE, THE FIRST PEOPLE OF THIS CONTINENT. WE ARE GOOD AND NOT BAD. THE REPORTS THAT YOU HEAR CONCERNING US ARE ALL ON ONE SIDE. WE ARE ALWAYS WELL-DISPOSED TO THEM. YOU ARE HERE TOLD THAT WE ARE TRADERS AND THIEVES, AND IT IS NOT SO. WE HAVE GIVEN YOU NEARLY ALL OUR LANDS, AND IF WE HAD ANY MORE LAND TO GIVE WE WOULD BE VERY GLAD TO GIVE IT. WE HAVE NOTHING MORE. WE ARE DRIVEN INTO A VERY LITTLE LAND AND WE WANT YOU NOW, AS OUR DEAR FRIENDS, TO HELP US WITH THE GOVERNMENT OF THE UNITED STATES.

THE GREAT FATHER MADE US POOR AND IGNORANT - MADE YOU RICH AND WISE AND MORE SKILLFUL IN THESE THINGS THAT WE KNOW NOTHING ABOUT. THE GREAT FATHER, THE GOD FATHER IN HEAVEN, MADE YOU ALL TO EAT TAME FOOD - MADE US TO EAT WILD FOOD - GIVES US THE WILD FOOD. YOU ASK ANYBODY WHO HAS GONE THROUGH OUR COUNTRY TO CALIFORNIA; ASK THOSE WHO HAVE SETTLED THERE AND IN UTAH, AND YOU WILL FIND THAT WE HAVE TREATED THEM ALWAYS WELL. YOU HAVE CHILDREN; WE HAVE CHILDREN. YOU WANT TO RAISE YOUR CHILDREN AND MAKE THEM HAPPY AND PROSPEROUS;

WE WANT TO RAISE AND MAKE THEM HAPPY AND PROSPEROUS. WE ASK YOU TO HELP US DO IT.

AT THE MOUTH OF THE HORSE CREEK, IN 1852, THE GREAT FATHER (PRESIDENT) MADE A TREATY WITH US BY WHICH WE AGREED TO LET ALL THAT COUNTRY OPEN FOR FIFTY-FIVE YEARS FOR THE TRANSIT OF THOSE WHO WERE GOING THROUGH. WE KEPT THIS TREATY; WE NEVER TREATED ANY MAN WRONG; WE NEVER COMMITTED ANY MURDER OR DEPREDAATION UNTIL AFTERWARD THE TROOPS WERE SENT INTO THAT COUNTRY, AND THE TROOPS KILLED OUR PEOPLE AND ILL-TREATED THEM, AND THUS WAR AND TROUBLE AROSE; BUT BEFORE THE TROOPS WERE SENT THERE WE WERE QUIET AND PEACEABLE, AND THERE WAS NO DISTURBANCE. SINCE THAT TIME THERE HAVE BEEN VARIOUS GOODS SENT FROM TIME TO TIME TO US, THE ONLY ONES THAT EVER REACHED US, AND THEN AFTER THEY REACHED US (VERY SOON AFTER) THE GOVERNMENT TOOK THEM AWAY. YOU, AS GOOD MEN, OUGHT TO HELP US TO THESE GOODS.

COLONEL FITZPATRICK OF THE GOVERNMENT SAID WE MUST ALL GO TO FARM, AND SOME OF THE PEOPLE WENT TO FORT LARAMIE AND WERE BADLY TREATED. I ONLY WANT TO DO THAT WHICH IS PEACEFUL, AND THE GREAT FATHERS KNOW IT, AND ALSO THE GREAT FATHER WHO MADE US BOTH. I CAME TO WASHINGTON TO SEE THE GREAT FATHER IN ORDER TO HAVE PEACE AND IN ORDER TO HAVE PEACE CONTINUE. THAT IS ALL WE WANT, AND THAT IS THE REASON WHY WE ARE HERE NOW.

IN 1863 MEN CAME OUT AND BROUGHT PAPERS. WE ARE IGNORANT AND DO NOT READ PAPERS, AND THEY DID NOT TELL US RIGHT WHAT WAS IN THESE PAPERS. WE WANTED THEM TO TAKE AWAY THEIR FORTS, LEAVE OUR COUNTRY, WOULD NOT MAKE WAR, AND GIVE OUR TRADERS SOMETHING. THEY SAID WE HAD BOUND OURSELVES TO TRADE ON THE MISSOURI, AND WE SAID, NO, WE DID NOT WANT THAT. THE INTERPRETERS DECEIVED US. WHEN I WENT TO WASHINGTON I SAW THE GREAT FATHER. THE GREAT FATHER SHOWED ME WHAT THE TREATIES WERE; HE SHOWED ME ALL THESE POINTS AND SHOWED ME THAT THE INTERPRETERS HAD DECEIVED ME AND DID NOT LET ME KNOW WHAT THE RIGHT SIDE OF THE TREATY WAS. ALL I WANT IS RIGHT AND JUSTICE... I REPRESENT THE SIOUX NATION; THEY WILL BE GOVERNED BY WHAT I SAY AND WHAT I REPRESENT....

LOOK AT ME. I AM POOR AND NAKED, BUT I AM THE CHIEF OF THE NATION. WE DO NOT WANT RICHES, WE DO NOT ASK FOR RICHES, BUT WE WANT OUR CHILDREN PROPERLY TRAINED AND BROUGHT UP. WE LOOK TO YOU FOR YOUR SYMPATHY. OUR RICHES WILL ... DO US NO GOOD; WE CANNOT TAKE AWAY INTO THE OTHER WORLD ANYTHING WE HAVE-- WE WANT TO HAVE LOVE AND PEACE WE WOULD LIKE TO KNOW WHY COMMISSIONERS ARE SENT OUT THERE TO DO NOTHING BUT ROB (US) AND GET THE RICHES OF THIS WORLD AWAY FROM US?

I WAS BROUGHT UP AMONG THE TRADERS AND THOSE WHO CAME OUT THERE IN THOSE EARLY TIMES, I HAD A GOOD TIME FOR THEY TREATED US NICELY AND WELL. THEY TAUGHT ME HOW TO WEAR CLOTHES AND USE TOBACCO, AND TO USE FIREARMS AND AMMUNITION, AND ALL WENT ON VERY WELL UNTIL THE GREAT FATHER SENT OUT ANOTHER KIND OF MEN - MEN WHO DRANK WHISKY, HE SENT OUT WHISKYMEN, MEN WHO DRANK AND QUARRELED, MEN WHO WERE SO BAD THAT HE COULD NOT KEEP THEM AT HOME, AND SO HE SENT THEM OUT THERE.

I HAVE SENT A GREAT MANY WORDS TO THE GREAT FATHER, BUT I DON'T KNOW THAT THEY EVER REACH THE GREAT FATHER. THEY WERE DROWNED ON THE WAY, THEREFORE I WAS A LITTLE OFFENDED WITH IT. THE WORDS I TOLD THE GREAT FATHER LATELY WOULD NEVER COME TO HIM, SO I THOUGHT I WOULD COME AND TELL YOU MYSELF.

AND I AM GOING TO LEAVE YOU TODAY, AND I AM GOING BACK TO MY HOME. I WANT TO TELL THE PEOPLE THAT WE CANNOT TRUST HIS AGENTS AND SUPERINTENDENTS. I DON'T WANT STRANGE PEOPLE THAT WE KNOW NOTHING ABOUT. I AM VERY GLAD THAT YOU BELONG TO US. I AM VERY GLAD THAT WE HAVE COME HERE AND FOUND YOU AND THAT WE CAN UNDERSTAND ONE ANOTHER. I DON'T WANT ANY MORE SUCH MEN.

SENT OUT THERE, WHO ARE SO POOR THAT WHEN THEY COME OUT THERE THEIR FIRST THOUGHTS ARE HOW THEY CAN FILL THEIR OWN POCKETS.

WE WANT PRESERVES IN OUR RESERVES. WE WANT HONEST MEN, AND WE WANT YOU TO HELP TO KEEP US IN THE LANDS THAT BELONG TO US SO THAT WE MAY NOT BE A PREY TO THOSE WHO ARE VICIOUSLY DISPOSED. I AM GOING BACK HOME. I AM VERY GLAD THAT YOU HAVE LISTENED TO ME, AND I WISH YOU GOOD-BYE AND GIVE YOU AN AFFECTIONATE FAREWELL.

LESSON 8 - TEACHER'S GUIDE

Purpose: This lesson should show many valuable life experiences the Indian has lost in living the white man's way.

Objectives: The students will realize how many Indian values have changed yet they retain their respect for their former way of life.

There are some vocabulary words the students will have to look up before the tape is played.

Discussion before tape:

When you were between four and six years old, did you have any values that you don't have now? What are they? Would you have admired a flower or a picture of a flower more?

This next literature selection was written by Charles Eastman who grew up as an Indian and lived the Indian way of life until he was 15 years old. Many years later he wrote about his boyhood. Listen to what he has to say. Play tape of Charles Eastman's selection.

Have them open their activity booklets to Lesson 8, and write their definitions.

Discussion:

1. In what ways had Charles Eastman's life changed from his boyhood to manhood?
2. He makes many statements about silence. What is he trying to say?

Play Black Elk's speech.

Discussion:

1. What "square boxes" does Black Elk speak of?
2. What is the "power" that is gone?
3. Have you ever thought of the Indian people as prisoners of war before? Why is it a good comparison?
4. What is the other world he speaks of?

LESSON 8 - TEACHER'S GUIDE (cont.)

Play the tape of Vine Deloria's statement.

Discussion:

1. How is the tone of Vine Deloria's statement different from Black Elk's? (Black Elk's is resigned, Vine Deloria's is determined.)
2. Why does Vine Deloria consider the Indian's way of life superior to the white man's? (more human philosophy of life)

Open your books to activity #2, lesson 8.

LESSON 8 - ACTIVITY BOOKLETS

ACTIVITY #1:

Define the following words:

1. arrogance
2. humility
3. articulate
4. profoundly
5. absolute
6. poise
7. existence
8. endurance
9. patience
10. dignity
11. reverence
12. character
13. philosophy
14. revise
15. ideological
16. ultimate

LESSON 8 - ACTIVITY BOOKLETS

ACTIVITY #2

Below is printed an article taken from the "Turtle Mountain Star," the newspaper of Rolette County, published in Rolla, North Dakota. Read it.

DAVIS ARTICLE

PUBLISHED IN PAPERS

(The following article written by Jeff Davis, an eighth grade student at Ojibwa Indian School at Belcourt has been published in several area papers. Davis is the son of Mr. and Mrs. John Davis of Belcourt.)

PROUD TO BE AN INDIAN

I guess I felt just like anyone else. I'm proud to be an Indian, yet I don't brag about it. I don't think people could recognize me as Indian....

I don't think I'd like to be in anything like the American Indian Movement, because I don't think I'd like to be with someone that makes trouble. I think the Indians are okay the way they are. I think some people just like to make names for themselves by making trouble.

And I don't think they help the Indian either by having people watching and hearing about these trouble-makers. They get the idea that all Indians are that way. So they try to stay away from the Indians.

I'm very proud to be an Indian, but I wouldn't like to wear a big sign saying things like "Indian and Proud," or some other thing...I want to be known as a whole person and not just an Indian. I'm proud of my Indian heritage, but I would rather be accepted by people as a person than a poor Indian boy for people to be sorry for, or a savage that makes trouble all the time.

Anyway, if I'm an Indian, that's not going to make me any better or any worse. Indians are people just like anyone else.

Write a letter to Jeff Davis, Belcourt, North Dakota telling him what you think of his article. Explain to him whether you would be proud to be an Indian.

8.

WE HAVE BEEN MADE TO GIVE UP A
SUPERIOR WAY OF LIFE
FOR ARTIFICIAL VALUES,

-77-

INTRODUCTION: OHIYESA, OR CHARLES EASTMAN, A SANTEE DAKOTA PHYSICIAN AND AUTHOR, WAS BORN IN 1858 NEAR REDWOOD FALLS, MINNESOTA. FOUR YEARS LATER, AFTER THE MINNESOTA MASSACRE IN 1862; HE FLED WITH HIS UNCLE TO CANADA WHERE HE LIVED THE NOMADIC LIFE OF THE SIOUX UNTIL HE WAS 15. IN 1887 HE GRADUATED FROM DARTMOUTH COLLEGE AND THREE YEARS LATER RECEIVED A DEGREE IN MEDICINE FROM DOSTON UNIVERSITY. HE SERVED 3 YEARS AS A GOVERNMENT PHYSICIAN TO THE PINE RIDGE AGENCY, SOUTH DAKOTA, AND AFTERWARDS TURNED TO PRIVATE PRACTICE. ABOUT THIS TIME HE BEGAN TO WRITE AND LECTURE; HIS FIRST BOOK, INDIAN BOYHOOD, APPEARED IN 1902.

OHIYESA:

AS A CHILD I UNDERSTOOD HOW TO GIVE; I HAVE FORGOTTEN THIS GRACE SINCE I BECAME CIVILIZED. I LIVED THE NATURAL LIFE, WHEREAS I NOW LIVE THE ARTIFICIAL. ANY PRETTY PEBBLE WAS VALUABLE TO ME THEN; EVERY GROWING TREE AN OBJECT OF REVERENCE. NOW I WORSHIP WITH THE WHITE MAN BEFORE A PAINTED LANDSCAPE WHOSE VALUE IS ESTIMATED IN DOLLARS! THUS THE INDIAN IS RECONSTRUCTED, AS THE NATURAL ROCKS ARE GROUND TO POWDER AND MADE INTO ARTIFICIAL BLOCKS WHICH MAY BE BUILT INTO THE WALLS OF MODERN SOCIETY.

THE FIRST AMERICAN MINGLED WITH HIS PRIDE A SINGULAR HUMILITY. SPIRITUAL ARROGANCE WAS FOREIGN TO HIS NATURE AND TEACHING. HE NEVER CLAIMED THAT THE POWER OF ARTICULATE SPEECH WAS PROOF OF SUPERIORITY OVER THE DUMB CREATION; ON THE OTHER HAND; IT IS TO HIM A PERILOUS GIFT. HE BELIEVES PROFOUNDLY IN SILENCE - SILENCE IS THE ABSOLUTE POISE OR BALANCE OF BODY, MIND AND SPIRIT. THE MAN WHO PRESERVES HIS SELFHOOD IS EVER CALM AND UNSHAKEN BY THE STORMS OF EXISTENCE.

IF YOU ASK HIM: "WHAT IS SILENCE?" HE WILL ANSWER: "IT IS THE GREAT MYSTERY!" "THE HOLY SILENCE IS HIS VOICE!" IF YOU ASK: "WHAT ARE THE FRUITS OF SILENCE?" HE WILL SAY: "THEY ARE SELF-CONTROL, TRUE COURAGE OR ENDURANCE, PATIENCE, DIGNITY AND REVERENCE. SILENCE IS THE CORNERSTONE OF CHARACTER."

INTRODUCTION: HEHAKA SAPA, OR BLACK ELK, THE HOLY MAN OF THE SIOUX, TELLS OF THE SPIRITUAL IMPOVERISHMENT SUFFERED BY HIS PEOPLE WHEN THEY WERE OBLIGED TO LEAVE THEIR OLD HOMELAND AND TAKE UP THE WHITE MAN'S WAYS.

BLACK ELK: THE WASICHUS (TERM USED FOR WHITE MEN) HAVE PUT US IN THESE SQUARE BOXES. OUR POWER IS GONE AND AND WE ARE DYING, FOR THE POWER IS NOT IN US ANYMORE. YOU CAN LOOK AT OUR BOYS AND SEE HOW IT IS WITH US. WHEN WE WERE LIVING BY THE POWER OF THE CIRCLE IN THE WAY WE SHOULD, BOYS WERE MEN AT TWELVE OR THIRTEEN. BUT NOW IT TAKES THEM VERY MUCH LONGER TO MATURE. WELL, IT IS AS IT IS. WE ARE PRISONERS OF WAR WHILE WE ARE WAITING HERE. BUT THERE IS ANOTHER WORLD.

TOUCH THE EARTH

VINE DELORIA, JR., 1971

OUR IDEAS WILL OVERCOME YOUR IDEAS. WE ARE GOING TO CUT THE COUNTRY'S WHOLE VALUE SYSTEM TO SHREDS. IT ISN'T IMPORTANT THAT THERE ARE ONLY 500,000 OF US INDIANS....WHAT IS IMPORTANT IS THAT WE HAVE A SUPERIOR WAY OF LIFE. WE INDIANS HAVE A MORE HUMAN PHILOSOPHY OF LIFE. WE INDIANS WILL SHOW THIS COUNTRY HOW TO ACT HUMAN. SOMEDAY THIS COUNTRY WILL REVISE ITS CONSTITUTION, ITS LAWS, IN TERMS OF HUMAN BEINGS, INSTEAD OF PROPERTY. IF RED POWER IS TO BE A POWER IN THIS COUNTRY IT IS BECAUSE IT IS IDEOLOGICAL...WHAT IS THE ULTIMATE VALUE OF A MAN'S LIFE? THAT IS THE QUESTION.

LESSON 9 - TEACHER'S GUIDE

Purpose: To give the students some knowledge of what has happened at Wounded Knee, South Dakota, and why.

Objective: The students will know about the Wounded Knee Massacre and why it is a wound to the Sioux people.

This lesson is included to give the students a brief background and frame of reference for some of the modern happenings at Wounded Knee, South Dakota. Begin by playing the tape.

Discussion:

1. What were some ways the Indians found reservation life hard? How would you have found it hard?
2. What have you heard about the Wounded Knee Massacre of 1890? Why does Vine Deloria believe it happened? (delayed act of vengeance for Custer's death)
3. How does he say the War Department rationalized it?

Open your activity booklets to Lesson 9.

LESSON 9 - ACTIVITY BOOKLETS

ACTIVITY #1:

Write a paragraph telling what a history textbook tells about the Wounded Knee Massacre of 1890.

ACTIVITY #2:

Look up what happened in Wounded Knee in 1972. Look in newspapers, magazines, and other resource materials from the library.

Give a short report on what you have found. Tell your class whether you think the Massacre of 1890 is significant to what happened in 1972.

9.

IS OUR HERITAGE A THREAT TO YOU?
WHY ARE YOU NOT HONEST ABOUT
THE MASSACRE AT WOUNDED KNEE?

8.

FROM RED POWER

VINE DELORIA JR.:

I WAS BORN IN MARTIN, A BORDER TOWN ON THE PINE RIDGE INDIAN RESERVATION IN SOUTH DAKOTA, IN THE MIDST OF THE DEPRESSION. MY FATHER WAS AN INDIAN MISSIONARY WHO SERVED 18 CHAPELS ON THE EASTERN HALF OF THE RESERVATION. IN 1934, WHEN I WAS 1, THE INDIAN REORGANIZATION ACT WAS PASSED, ALLOWING INDIAN TRIBES FULL RIGHTS OF SELF-GOVERNMENT FOR THE FIRST TIME SINCE THE LATE EIGHTEEN SIXTIES. EVER SINCE THOSE DAYS, WHEN THE SIOUX HAD AGREED TO FORSAKE THE LIFE OF THE HUNTER FOR THAT OF THE FARMER, THEY HAD BEEN SYSTEMATICALLY DEPRIVED OF ANY VOICE IN DECISIONS AFFECTING THEIR LIFE AND PROPERTY. TRIBAL CEREMONIES AND PRACTICES WERE FORBIDDEN. THE RESERVATION WAS FULLY CONTROLLED BY MEN IN WASHINGTON, MOST OF WHOM HAD NEVER VISITED A RESERVATION AND FELT NO URGE TO DO SO.

WITH THE PASSAGE OF THE INDIAN REORGANIZATION ACT, NATIVE CEREMONIES AND PRACTICES WERE GIVEN FULL RECOGNITION BY FEDERAL AUTHORITIES. MY EARLIEST MEMORIES ARE OF TRIPS ALONG DUSTY ROADS TO KYLE, A SMALL SETTLEMENT IN THE HEART OF THE RESERVATION, TO ATTEND THE DANCES. ANCIENT MEN BROUGHT THEIR COSTUMES OUT OF HIDING AND WALKED ABOUT THE GROUNDS GATHERING THE HONORS THEY HAD EARNED A HALF CENTURY BEFORE. I REMEMBER BEST DEWEY BEARD, THEN IN HIS LATE EIGHTIES AND A SURVIVOR OF THE LITTLE BIG HORN. EVEN AT THAT LATE DATE DEWEY WAS HESITANT TO SPEAK OF THE BATTLE FOR FEAR OF REPRISAL.

THE MOST MEMORABLE EVENT IN MY EARLY CHILDHOOD WAS VISITING WOUNDED KNEE WHERE 200 SIOUX, INCLUDING WOMEN AND CHILDREN, WERE SLAUGHTERED IN 1890 BY TROOPERS OF THE SEVENTH CAVALRY IN WHAT IS BELIEVED TO HAVE BEEN A DELAYED ACT OF VENGEANCE FOR CUSTER'S DEFEAT. THE PEOPLE WERE SIMPLY LINED UP AND SHOT DOWN. THE WOUNDED WERE LEFT TO DIE IN A THREE-DAY DAKOTA BLIZZARD, AND WHEN THE SOLDIERS RETURNED TO THE SCENE AFTER THE STORM SOME WERE STILL ALIVE AND WERE SAVED. THE MASSACRE WAS VIVIDLY ETCHED IN THE MINDS OF MANY OF THE RESERVATION PEOPLE, BUT IT WAS DIFFICULT TO FIND ANYONE WHO WANTED TO TALK ABOUT IT.

MANY TIMES, OVER THE YEARS, MY FATHER WOULD POINT OUT SURVIVORS OF THE MASSACRE, AND PEOPLE ON THE RESERVATION ALWAYS WENT OUT OF THEIR WAY TO HELP THEM. FOR A LONG TIME THERE WAS A BILL IN CONGRESS TO PAY INDEMNITIES TO THE SURVIVORS, BUT THE WAR DEPARTMENT ALWAYS INSISTED THAT IT HAD BEEN A "BATTLE" TO STAMP OUT THE GHOST DANCE RELIGION OF THE SIOUX. THIS DOES NOT, HOWEVER, EXPLAIN BAYONETED INDIAN WOMEN AND CHILDREN FOUND MILES FROM THE SCENE OF THE INCIDENT.

LESSON 10 - TEACHER'S GUIDE

Purpose: To acquaint the students with modern attitudes stemming from past injustices.

Objective: The student will know why the Indians seized Alcatraz.

Before playing the tape of this lesson, discuss satire, sarcasm, and irony with your students. Make sure they understand the differences between them.

Play the tape.

Discussion:

1. This proclamation satirizes many of the white man's dealings with the Indian people. What is the "right of discovery" spoken of in the first paragraph?
2. What are some grievances they bring up in this proclamation?
3. What feelings do you have about their cause?

Open your activity booklets to the final activity.

LESSON 10 - ACTIVITY BOOKLET

You have come to the end of "The Indians Speak for Themselves." You have come in contact with many different Indians and their views. The selections have taught you things about the Indian people which you never knew before. Now, it is your turn to use the information you have assimilated. Write a statement in which you give your opinions and feelings about: (1) The value of the Indian way of life; (2) The treatment of the Indian people; (3) The reservation Indian's life; and (4) What can be done to help the situation. Write this statement as though you were going to hand it to one of today's Indian leaders.

10.

LET IT BE KNOWN THAT WE HAVE JUST
CAUSE FOR OUR ACTIONS.

PROCLAMATION TO THE GREAT WHITE FATHER

AND ALL HIS PEOPLE

INDIANS OF ALL TRIBES, SAN FRANCISCO, CALIFORNIA

WE, THE NATIVE AMERICANS, RE-CLAIM THE LAND KNOWN AS ALCATRAZ ISLAND IN THE NAME OF ALL AMERICAN INDIANS BY RIGHT OF DISCOVERY.

WE WISH TO BE FAIR AND HONORABLE IN OUR DEALINGS WITH THE CAUCASIAN INHABITANTS OF THIS LAND, AND HEREBY OFFER THE FOLLOWING TREATY:

WE WILL PURCHASE SAID ALCATRAZ ISLAND FOR TWENTY-FOUR DOLLARS (\$24.00) IN GLASS BEADS AND RED CLOTH, A PRECEDENT SET BY THE WHITE MAN'S PURCHASE OF A SIMILAR ISLAND ABOUT 300 YEARS AGO. WE KNOW THAT \$24.00 IN TRADE GOODS FOR THESE 16 ACRES IS MORE THAN WAS PAID WHEN MANHATTAN ISLAND WAS SOLD, BUT WE KNOW THAT LAND VALUES HAVE RISEN OVER THE YEARS. OUR OFFER OF \$1.24 PER ACRE IS GREATER THAN THE 47¢ PER ACRE THAT THE WHITE MEN ARE NOW PAYING THE CALIFORNIA INDIANS FOR THEIR LAND.

WE WILL GIVE TO THE INHABITANTS OF THIS ISLAND A PORTION OF THAT LAND FOR THEIR OWN, TO BE HELD IN TRUST BY THE AMERICAN INDIAN AFFAIRS AND BY THE BUREAU OF CAUCASIAN AFFAIRS TO HOLD IN PERPETUITY - FOR AS LONG AS THE SUN SHALL RISE AND THE RIVERS GO DOWN TO THE SEA.

WE WILL FURTHER GUIDE THE INHABITANTS IN THE PROPER WAY OF LIVING. WE WILL OFFER THEM OUR RELIGION, OUR EDUCATION, OUR LIFE-WAYS, IN ORDER TO HELP THEM ACHIEVE OUR LEVEL OF CIVILIZATION AND THUS RAISE THEM AND ALL THEIR WHITE BROTHERS UP FROM THEIR SAVAGE AND UNHAPPY STATE. WE OFFER THIS TREATY IN GOOD FAITH AND WISH TO BE FAIR AND HONORABLE IN OUR DEALINGS WITH ALL WHITE MEN.

WE FEEL THAT THIS SO-CALLED ALCATRAZ ISLAND IS MORE THAN SUITABLE FOR AN INDIAN RESERVATION, AS DETERMINED BY THE WHITE MAN'S OWN STANDARDS. BY THIS WE MEAN THAT THIS PLACE RESEMBLES MOST INDIAN RESERVATIONS IN THAT:

1. IT IS ISOLATED FROM MODERN FACILITIES AND WITHOUT ADEQUATE MEANS OF TRANSPORTATION.
2. IT HAS NO FRESH RUNNING WATER.
3. IT HAS INADEQUATE SANITATION FACILITIES.
4. THERE ARE NO OIL OR MINERAL RIGHTS.
5. THERE IS NO INDUSTRY AND SO UNEMPLOYMENT IS VERY GREAT.
6. THERE ARE NO HEALTH CARE FACILITIES.
7. THE SOIL IS ROCKY AND NON-PRODUCTIVE; AND THE LAND DOES NOT SUPPORT GAME.

8. THERE ARE NO EDUCATIONAL FACILITIES.

9. THE POPULATION HAS ALWAYS EXCEEDED THE LAND BASE.

10. THE POPULATION HAS ALWAYS BEEN HELD AS PRISONERS AND KEPT DEPENDENT UPON OTHERS.

FURTHER, IT WOULD BE FITTING AND SYMBOLIC THAT SHIPS FROM ALL OVER THE WORLD, ENTERING THE GOLDEN GATE, WOULD FIRST SEE INDIAN LAND, AND THUS BE REMINDED OF THE TRUE HISTORY OF THIS NATION. THIS TINY ISLAND WOULD BE A SYMBOL OF THE GREAT LANDS ONCE RULED BY FREE AND NOBLE INDIANS.

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Edited by Margaret Allery

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